THE SUMME OF SAVING KNOWLEDGE,

With the

Practical use thereof.

John 6. 37.

All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.

EDINBURGH,
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SUMME

OF

KNOWLEDGE,

With the

Practical use thereof.

A brief Sum of

Christian Doctrine,

Contained

In Holy Scriptures, and holden forth in the Confession of Faith & Catechisms

Agreed upon by the Assembly of Divines at *Westminster*, and received by the General Assembly of the Kirk of *Scotland*.

The sum of Saving knowledge may be taken up in these four heads. 1. The woeful condition wherein all men are by nature, through breaking of the Covenant of Works. 2. The Remedy provided for the Elect in Jesus Christ, by the Covenant of Grace. 3. The means appointed to make them partakers of this Covenant. 4. The blessings which are effectually conveyed unto the Elect by these means. Which four heads are set down each of them in some few Propositions.

HEAD I. Our woful condition by nature, through breaking the Covenant of Works. *Hos.* 13. 9. *O Israel, thou hast destroyed thy self.*

THe Almighty and Eternal God the Father, the Son, and the Holy Ghost, three distinct persons, in one and the same undivided God-head, equally infinite in all perfections, did before time most wisely decree for his own glory, whatsoever cometh to pass in time, and

with most holily, and infallibly execute all his Decrees, without being partaker of the sin of any creature.

II. This God in six days made all things of nothing very good in their own kind, in special, he made all the Angels holy; and he made our first Parents *Adam* and *Eve*, the root of mankind, both upright and able to keep the Law written in their heart. Which Law they were naturally bound to obey under pain of death, but God was not bound to reward their service, till he entered in a Covenant or Contract with them, and their posterity in them, to give them eternal life upon condition of perfect personal obedience, withal threatning death in case they should fail. This is the Covenant of Works.

III. Both Angels and Men are subject to the change of their own free-will as experience proveth (God having reserved to himself the incommunicable property of being naturally unchangeable) For many Angels of their own accord fell by sin from their first estate and became Devils, our first Parents being inticed by Satan, one of these Devils speaking in a serpent, did break the Covenant of Works in eating the forbidden Fruit, whereby they and their posterity being in their loins, as branches in the root, and comprehended in the same Covenant with them, became not only lyable to eternal death, but also lost all ability to please God; yea did become by nature ene-

nies to God and to all spiritual good, and enclined only to evil continually. This is our original sin, the bitter root of all our actual transgressions, in thought, word, and deed.

HEAD II. The remedy provided in Jesus Christ for the Elect by the Covenant of Grace; *Hos.* 13. 9. *O Israel, thou hast destroyed thy self, but in me is thine help.*

ALbeit man, having brought himself into this woeful condition be neither able to help himself, nor willing to be helped by God out of it, but rather inclined to ly still unsensible of it, till he perish: yet God for the glory of his rich Grace, hath revealed in his Word a way to save sinners, to wit, by faith in Jesus Christ the Eternal Son of God, by vertue of and according to the tenor of the Covenant of Redemption, made and agreed upon between God the Father and God the Son, in the counsel of the Trinity before the World began.

II. The sum of the Covenant of Redemption is this, God having freely chosen unto life a certain number of lost mankind, for the glory of his rich Grace did give them before the world began, unto God the Son appointed Redeemer, that upon condition he would humble himself so far as to assume the humane nature of a soul and body, unto personal union with his Divine Nature, and submit himself to the

Law as surety for them, and satisfie Justice for them, by giving obedience in their name, even unto the suffering of the cursed death of the Cross, he should ransom and redeem them all from sin and death, and purchase unto them righteousness and eternal life, with all saving graces leading thereunto, to be effectually, by means of his own appointment, applyed in due time to every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept before the world began, and in the fulness of time came into the World, was born of the Virgin *Mary*, subjected himself to the Law, and compleatly payed the ransome on the Cross: but by vertue of the foresaid bargain made before the World began, he is in all ages since the fall of *Adam*, still upon the work of applying actually the purchased benefits unto the elect: and that he doth by way of entertaining a Covenant of free grace and reconciliation with them, through faith in himself, which Covenant he makes over to every believer a right and interest to himself, and to all his blessings.

III. For the accomplishment of this Covenant of Redemption, and making the Elect partakers of the benefits thereof in the Covenant of Grace, Christ Jesus was clad with the threefold Office of Prophet, Priest, and King. Made a *Prophet*, to reveal all saving knowledge to his people, and to perswade them to believe and obey the same. Made a *Priest*, to offer up himself

self a sacrifice once for them all, and to intercede continually with the Father for making their persons and services acceptable to him. And made a *King*, to subdue them to himself, to feed and rule them by his own appointed Ordinances, and to defend them from their enemies.

HEAD 3. The outward means appointed to make the Elect partakers of this Covenant, and all the rest that are called to be inexcusable, *Mat.* 22. 14. *Many are called.*

THe outward means and ordinances for making men partakers of the Covenant of Grace are so wisely dispenced, as the Elect shall be infallibly converted and saved by them, and the Reprobate among whom they are not, be justly stumbled. The means are specially these four. 1. The Word of God. 2. The Sacraments. 3. Kirk Government. 4. Prayer. In the Word of God preached by sent Messengers, the Lord makes offer of Grace to all sinners upon condition of faith in Jesus Christ, and whosoever do confess their sin, accept of Christ offered, and submit themselve sto his Ordinances, he will have both them and their children received into the honour and priviledges of the Covenant of Grace. By *the Sacraments* God will have the Cove-

Covenant sealed for confirming the bargain on the foresaid condition. By *Kirk Government* he will have them hedge in, and help forward unto the keeping of the Covenant. And by *Prayer*, he will have his own glorious Grace promised in the Covenant, to be daily drawn forth, acknowledged and imployed. All which means are followed either really, or in profession only, according to the quality of the Covenanters, as they are true or counterfeit believers.

II. The Covenant of Grace set down in the Old Testament before Christ came, and in the New since he came, is one and the same in substance, albeit different in outward administration: for the Covenant in the Old Testament, being sealed with the Sacraments of Circumcision and the Paschal Lamb, did set forth Christs death to come, and the benefits purchased thereby, under the shadow of bloody sacrifices and sundry ceremonies: but since Christ came, the Covenant, being sealed by the Sacraments of Baptism, and the Lords Supper, do clearly hold forth Christ already crucified before our eyes, victorious over death, and the grave, and gloriously ruling Heaven and Earth for the good of his own people.

HEAD

HEAD IV. The blessings which are effectually conveyed by these means to the Lords Elect or chosen ones. *Mat.* 22. 24. *Many are called, but few are chosen.*

BY these outward Ordinances as our Lord makes the Reprobate inexcusable so, in the power of his Spirit, he applies unto the Elect effectually, all saving graces purchased to them in the Covenant of Redemption, and maketh a change in their persons. In particular, 1. He doth convert or regenerate them, by giving spiritual life to them, in opening their understandings, renewing their wills, affections and faculties, for giving spiritual obedience to his commands. 2. He gives unto them *saving Faith* by making them in the sense of deserved condemnation, to give their consent heartily to the Covenant of Grace, and to imbrace Christ Jesus unfained. 3. He gives them *Repentance*, by making them, with Godly sorrow in the hatred of sin, and love of Righteousness: turn from all iniquity to the service of God, and, 4. He *Sanctifies* them, by making them go on and persevere in faith, and spiritual obedience of the Law of God, manifested by fruitfulness in all duties, and doing good works, as God ordereth occasion.

II. Together with this inward change of their Persons, God changes also their state: for

so soon as they are brought by Faith into the Covenant of Grace, 1. He *Justifies* them, by imputing unto them, that perfect obedience which Christ gave to the Law, and the satisfaction also which upon the Cross Christ gave unto Justice in their name. 2. He *Reconcials* them, and makes them friends to God, who were before enemies to God. 3. He *Adoptes* them that they should be no more children of Satan, but children of God, inriched with all spiritual priviledges of his Sons: And last of all, after their warfare in this life is ended, he perfects the holiness and blessedness, first of their souls at their death, and then both of their souls and their bodys, being joyfully joyned together again, in the Resurrection, at the day of his Glorious coming to Judgment, when all the wicked shall be sent away to Hell, with Satan whom they have served; but Christs own chosen and redeemed ones true Believers, Students of holiness, shall remain with himself for ever, in the state of *Glorification*.

THE

The practical use of

Saving Knowledge,

Contained in Scripture, and holden forth briefly in the foresaid *Confessions* of *Faith* and *Catechisms*.

THe chief general use of Christian Doctrine is, to convince a man of sin, and of Righteousness, and of Judgment, *John* 16.8. Partly by the Law or Covenant of Works, that he may be humbled and become penitent, and partly by the Gospel or Covenant of Grace, that he may become an unfained believer in Jesus Christ, and be strengthened in his faith by good fruits and so be saved.

The sum of the Covenant of Works, or of the Law, is this, *If thou do all that is commanded, and not fail in any point, thou shalt be saved: But if thou fail, thou shalt die. Rom.* 10.5. *Gal.* 3.10, 12.

The sum of the Gospel or Covenant of grace, and Reconciliation is this, *If thou flee from deserved wrath, to the true Redeemer Jesus Christ*, (who is able to save to the uttermost all that come to God, through him) *thou shalt not perish*

sish but have eternal life, *Rom.* 10. 3. c. 11.

For convincing a man of sin, of Righteousness, and of Judgment by the Law, or Covenant of Works let these Scriptures among many more be made use of.

1. For convincing a man of sin by the Law: consider, *Jer.* 17. 9, 10.

THe heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Here the Lord teacheth these two things.

1. That the fountain of all our miscarriage and actual sinning against God is in the heart, which comprehendeth the mind, will, affections and all the powers of the soul, as they are corrupted and defiled with original sin: the mind being not only ignorant and uncapable of saving truth, but also full of error and enmity against God, and the will and affections being obstinately disobedient unto all Gods directions, and bent toward that only which is evil, *The heart*, saith he, *is deceitful above all things, and desperately wicked*; yea, and unsearchably wicked: so that *no man can know it*, and *Gen.* 6. 5. *Every imagination of the thoughts of mans heart is only evil continually* (saith the Lord) whose testimony we must trust in this and all other matters: and experience also may teach us, that till God make us deny our selves, we never

never look to God in any thing, but fleshly self interest alone doth rule us and move all the wheels of our actions.

2. That the Lord bringeth our original sin or wicked inclination, withal the actual fruits thereof, unto reckoning before his Judgment Seat, for he searcheth the heart and tryeth the reins, to give every man according to his ways, and according to the fruit of his doings.

Hence let every man reason thus:

What God and my guilty conscience beareth witness of, I am convinced that it is true.

But God and my guilty conscience beareth witness, that my heart is deceitful above all things, and desperately wicked; and that all the imaginations of my heart, by nature, are only evil continually.

Therefore I am convinced that this is true.

Thus a man may be convinced of sin by the Law.

2. For convincing a man of righteousness by the Law, consider, *Gal.* 3. 10.

As many as are of the works of the Law, are under the curse: for it is written, Curs'd is everyone that continueth not in all things which are written in the Book of the Law to do them.

Here the Apostle teacheth us three things.

1. That by reason of our natural sinfulness, the impossibility of any mans being justified by the works of the Law is so certain, that whoso-

whosoever do seek Justification by the works of the Law, are liable to the curse of God, for breaking of the Law; *for, as many as are of the works of the Law are under the curse*, saith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the precepts, or doing of some, or of all duties (if it were possible) for a time is not sufficient; for the Law requireth, that *a man continue in all things which are written in the Book of the Law, to do them.*

3. That because no man can come up to this perfection every man by nature is under the curse; for the Law saith *Cursed is every one that continueth not in all things, which are written in the Book of the Law, to do them.*

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath, upon soul and body, both in this life and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man reason thus:

Whosoever, according to the Covenant of Works is liable to the curse of God, for breaking the Law, times and ways out of number, cannot be justified or find righteousness by the works of the Law.

But I, may every man say) according to the Covenant of Works, am liable to the curse of God, for breaking the Law, times and ways out of number.

There-

Therefore I cannot be justified, or have righteousness by the works of the Law.

Thus may a man be convinced of righteousness, that it is not to be had by his own works by the Law.

For convincing a man of Judgement by the Law, consider, 2 *Thes.* 1. 7.

THe Lord shall be revealed from Heaven with his mighty Angels, *ver.* 8. In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. *ver.* 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. *ver.* 10. When he shall come to be glorified in his saints, and to be admired in all them that believe.

Wherein we are taught, that our Lord Jesus, who now offers to be Mediator for them who believe in him, shall at the last day, come armed with flaming fire, to judge, condemn and destroy all them who have not believed God, have not received the offer of grace made in the Gospel, nor obeyed the Doctrine thereof, but remain in their natural estate under the Law or Covenant of Works.

Hence let every man reason thus:

What the righteous Judge hath fore-warned me shall be done, at the last day, I am sure is just judgement.

But the righteous Judge hath fore-warned me, that if I do not believe God in time, and

obey

obey the Doctrine of the Gospel, I shall
secluded from his presence and his glory, at th
last day, and be tormented in soul and body fo
ever.

Therefore I am convinced that this is jus
judgement.

And I have reason to thank God heartily
who hath forewarned me to flee from the wra
which is to come.

Thus every man may be, by the Law or Co
venant of Works, convinced of judgment, i
he shall continue under the Covenant o
Works, or shall not obey the Gospel of our
Lord Jesus.

For convincing a man of sin, righteousness, and judgment by the Gospel.

AS for convincing a man of sin, and righteousness, and judgment by the Gospel or Covenant of grace, he must understand three things. 1. That not believing in Jesus Christ, or refusing of the Covenant of Grace offered in him, is a greater and more dangerous sin, then all other sins against the Law because the hearers of the Gospel not believing in Christ, do reject Gods mercy in Christ the only way of freedom from sin and wrath and will not yield to be reconciled to God. Next, he must understand that perfect remission of sin and true righteousness is to be had only by faith in Jesus; because God requireth no other

other conditions but Faith, and justifies from heaven that he is well pleased to justifie sinners upon this condition. 2. He must understand that, upon righteousness received by faith, judgment shall follow on the one hand destroying of the works of the Devil believer, and to the perfecting of the sanctification in him, with power: and that upon refusing to take righteousness by Faith in Jesus Christ, Judgment shall follow on the other hand, to the condemnation of the misbeliever, and destroying of him with Satan and his servants for ever.

For this end let these passages of Scripture, among many others, serve to make the greatness of the sin of not believing in Christ appear, and to make the greatness of the sin of refusing of the Covenant of Grace, offered to us, in the offering of Christ unto us, let the fair offer of Grace be looked upon as it is made, *Isa.* 55. Incline your ear and come unto me (saith the Lord) hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of *David*. That is, if ye will believe me, and be reconciled to me, I will by Covenant give unto you Christ, and all saving graces in him; repeated, *Acts* 13. 34.

Again consider that this general offer in substance is equivalent to a special offer made to every one in particular, as appeareth by the Apostles making use of it, *Acts* 16. 31. Believe on the Lord Jesus Christ, and thou shalt

shall be saved, and thy house. The reason of which offer is given *Joh.* 3. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* Seeing then this great salvation is offered in the Lord Jesus, whosoever believe not in him, but look for happiness some other way, what doth he else, but observe lying vanities, and forsake his own mercy which he might have had in Christ? *Jonah* 2. 8, 9. What doth he else but blaspheme God in his heart? as it is said, 1 *John* 5. 10. *He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record, that God hath given to us eternal life, and this life is in his Son;* and that no sin against the Law is like unto this sin, Christ testifies, *John* 15. 22. *If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin.* This may convince a man of the greatness of this sin of not believing in Christ.

For convincing a man of righteousness to be had only by faith in Christ consider how, *Rom.* 10. 3, 4.

IT is said, that *the Jews being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God,* (and so they perished) *for Christ is the end of the Law* for

for righteousnes to every one that believeth: and *Act.* 13. 34. *By Christ Jesus all that believe, are justified from all things, from which ye could not be justified by the Law of* Moses: and 1 *John* 1. 7. *The blood of Jesus Christ his Son, cleanseth us from all sin.*

For convincing a man of judgement, if a man imbrace this righteousnes: consider, 1 *John* 3. 8. *For this purpose the Son of God was manifested that he might destroy the works of the Devil.* and *Heb.* 9. 14. *How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God.*

But if a man imbrace not this righteousnes, his doom is pronounced, *John* 3. 18. *He that believeth not is condemned already; because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the World, and men love darkness rather then light.*

Hence let the penitent desiring to believe, reason thus:

What doth suffice to convince all the Elect in the world of the greatnes of the sin of not believing in Christ, or refusing to flee to him for relief from sins done against the Law, and from wrath due thereto? and what sufficeth to convince them that righteousnes and eternal life is to be had by Faith in Jesus Christ, or by consenting to the Covenant of Grace in him?

and

and what [illegible] to convince them of Judgment to be executed by Christ for destroying the works of the Devil in a man, and sanctifying and saving all that believe in him, may suffice to convince me also.

But what the Spirit hath said in these or other like Scriptures, sufficeth to convince the World of the foresaid sin and righteousness and Judgment.

Therefore what the Spirit hath said in these and other like Scriptures, serveth to convince me thereof also.

Whereupon let the penitent desiring to believe take with him words, and say heartily to the Lord; Seeing thou sayest, *seek ye my Face*, my soul answereth unto thee, *thy face, Lord will I seek*. I have hearkned unto the offer of an everlasting Covenant of all saving mercies to be had in Christ, and I do heartily embrace thy offer, Lord let it be a bargain, *Lord I believe, help my unbelief*: Behold I give my self to thee to serve thee in all things for ever, and I hope *thy right hand shall save me*, the Lord will perfect that which concerneth me. Thy mercy, O Lord endureth for ever, forsake not the *works of thy own hands*. Thus may a man be made an unfained believer in Christ.

For

For strengthning the mans Faith who hath agreed unto the Covenant of Grace.

BEcause many true believers are weak, and do much doubt if ever they shall be sure of the soundness of their own Faith and Effectual calling, or made certain of their Justification and Salvation, when they see, that many, who profess faith, are found to deceive themselves; let us see how every believer may be made strong in the faith, and sure of his own Election and Salvation upon solid grounds by sure warrants and true evidences of faith. To this end among many other Scriptures, take these following.

1. For laying solid grounds of faith, consider, 2 *Pet.*1.10.

wherefore the rather, brethren, give diligence to make sure your calling and election, for if ye do these things, ye shall never fall.

In which words the Apostle teacheth us these four things, for help and direction, how to be made strong in the faith.

1. That such as believe in Christ Jesus, and are fled to him for relief from sin and wrath, albeit they be weak in the faith, yet they are indeed Children of the same Father with the Apostles: for so he accounteth of them, while he called them *brethren.*

2. That albeit we be not sure, for the time of our effectual calling and election, yet we may

be made sure of both, if we use diligence: for this he presupposeth, saying, *Give diligence to make your calling and election sure.*

2. That we must not be discouraged, when we see many seeming believers prove rotten branches and make defection, but we must be rather take the better heed to our selves *Wherefore the rather, brethren*, saith he, *give all diligence.*

4. That the way to be sure both of our effectual calling, and Election, is to make sure work of our Faith, by laying the grounds of it solidly, and bringing forth the fruits of our faith in new obedience constantly, *For if ye do these things*, saith he, *ye shall never fall*; understand by these things, what he had said of sound faith, *ver.* 1, 2, 3, 4. And what he had said of the bringing out of the fruits of faith, *ver.* 5, 6, 7, 8.

To this same purpose, consider, *Rom.* 1. 8. *There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* ver. 2. *For the Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of sin and death.* ver. 3. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinfull flesh, and for sin condemned sin in the flesh.* ver. 4. *That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

Wherein

Wherein the Apostle teacheth us these four things, for laying of the ground of faith soundly.

1. That every one is a true believer, who in the sense of his sin and fear of Gods wrath doth flee for full relief from both unto Jesus Christ alone, as the only Mediator, and all-sufficient Redeemer of men, and being fled to Christ, doth strive against his own flesh, or corrupt inclination of nature, and studieth to follow the rule of Gods Spirit, set down in his Word; for the man whom the Apostle doth here bless as a true believer, is a man in Christ Jesus, *who doth not walk after the flesh, but after the Spirit.*

2. That all such persons as are fled to Christ, and do strive against sin, howsoever they may be possibly exercised under the sense of wrath, and fear of condemnation, yet they are in no danger; *for there is no condemnation* (saith he) *to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

3. That albeit the Apostle himself (brought in here for examples cause) and all other true believers in Christ, be, by nature, under the Law of sin and death, or under the Covenant of Works, (called the Law of sin and death, because it bindeth sin and death upon us, till Christ set us free) yet the Law of the spirit of life in Christ Jesus, or the Covenant of Grace (so called, because it doth inable and quicken a man to a spiritual life through Christ) doth

set the apostle and all true believers free from the Covenant of Works or the Law of sin and death, so that every man may say with him, *The Law of the Spirit of life*, or the Covenant of Grace, *hath freed me from the Law of sin and death*, or Covenant of Works.

4. That the fountain and first ground from whence our freedom from the curse of the Law doth flow, is the Covenant of Redemption, past betwixt God, and God the Son, as incarnate, wherein Christ takes the Curse of the Law upon him for sin, that the believer, who could not otherwise be delivered from the Covenant of Works, may be delivered from it. And this Doctrine the Apostle holdeth forth in these four branches. 1. That it was utterly impossible for the Law, or Covenant of works, to bring righteousness and life to a sinner, because it was weak. 2. That this weakness and inability of the Law, or Covenant of Works, is not the fault of the Law, but the fault of sinfull flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the Law (presuppose by-gone sins were forgiven) the Law was weak (saith he) *through the flesh*. 3. That the righteousness and salvation of sinners, which was impossible to be brought about by the Law, is brought to pass by sending Gods own Son, Jesus Christ *in the flesh*, in whose flesh sin is condemned and punished, for making satisfaction in the behalf of the Elect, that they might be set free.

4. That

4. That by his means the Law loseth nothing, because the righteousness of the Law is best fulfilled this way: First by Christ, giving perfect active obedience in our name unto it in all things: Next, by his paying, in our name, the penalty, (due to our sins) in his death. And lastly, by his working of Sanctification in us, who are true believers, who strive to give new obedience unto the Law, and *walk not after the flesh, but after the Spirit.*

Warrants to believe.

FOr building our confidence upon this solid ground, these four Warrants and special motives to believe in Christ may serve: The 1. whereof is *Gods hearty invitation*, holden forth, *Isa.* 55.1,2,3,4,5.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come and buy without money, and without price. ver. 2. *Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness.* ver. 3. *Incline your ear and come to me; hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of* David. ver. 4. *Behold I have given him for a witness to the people, a leader and commander to the people,* &c.

Here (after ſetting down the precious ranſom of our Redemption by the ſufferings of Chriſt, and the rich bleſſings purchaſed to us thereby in the two former Chapters) the Lord, in this Chapter,

1. Maketh open offer of Chriſt and his grace by proclamation of a free and gracious market of Righteouſneſs and Salvation; to be had through Chriſt to every ſoul without exception, that truly deſires to be ſaved from ſin and wrath; *Ho, every one that thirſteth*, ſaith he.

2. He inviteth all ſinners, that, for any reaſon, ſtand at diſtance with God, to come and take from him riches of grace running in Chriſt as a River to waſh away ſin, and to ſlacken wrath: *Come ye to water*, ſaith he.

3. Leſt any ſhould ſtand back, in the ſenſe of his own ſinfulneſs or unworthineſs and inability to do any good, the Lord calleth upon ſuch perſons in ſpecial, ſaying, *He that hath no money, come.*

4. Ho craveth no more of his Merchant, but that he be pleaſed with the wares offered, which are grace and more grace, and that he heartily conſent unto, and imbrace this offer of grace, that ſo he may cloſe a bargain and a formal Covenant with God, *Come, buy without money* (ſaith he) *Come eat*, that is, conſent to have, and take unto you all ſaving graces, make the wares your own, poſſeſs them, and make uſe of all bleſſings in Chriſt, whatſoever maketh for your ſpiritual life and comfort, uſe and

enjoy

enjoy it freely, without paying any thing for it. *Come, buy wine and milk without money and without price*, saith he,

5. Because the Lord knoweth how much we are inclined to seek righteousness and life by our own performances, and satisfaction to have righteousness and life, as it were by the way of works, and how loth we are to embrace Christ Jesus, and to take life by way of free grace, through Jesus Christ, upon the tearms whereupon it is offered to us, therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timous admonition, giving us to understand that we shall but lose our labour in this our way, *wherefore do ye spend your money* (saith he) *for that which is not bread, and your labour for that which satisfieth not?*

6. The Lord promiseth to us solid satisfaction, in the way of betaking our selves unto the grace of Christ, even true contentment, and fulness of spiritual pleasure, saying, *Hearken diligently unto me, and eat that which is good, and let your soul delight its self in fatness.*

6. Because faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for believing of, and listening unto the truth, which is able to beget the application of saving faith and to draw the soul to trust in God. *Incline your ear and come unto me*, saith he. To which end the Lord promiseth, that this offer, being, received, shall quicken

the dead ſinner, and that upon the welcoming of this offer, he will cloſe the Covenant of Grace with the man that ſhall conſent unto it, even an indiſſolvable Covenant of perpetual Reconciliation and Peace, *Hearken and your ſoul ſhall live, and I will make an everlaſting Covenant with you.*

Which Covenant he declareth, ſhall be in ſubſtance the aſſignation, and the making over of all the ſaving graces, which *David* (who is Jeſus Chriſt, *Act.* 13. 34.) hath brought for us in the Covenant of Redemption, *I will make a Covenant with you* (ſaith he) *even the ſure mercies of* David. *By ſure mercies* he means ſaving graces, ſuch as are righteouſneſs, peace, and joy in the Holy Ghoſt, Adoption, Sanctification, and Glorification, and whatſoever belongs to Godlineſs, and life eternal.

8. To confirm and aſſure us of the real grant of theſe ſaving mercies, and to perſwade us of the reality of the Covenant betwixt God and the believer of this word, the Father hath made a fourfold gift of his eternal and only begotten Son.

Firſt, to be incarnate and born, for our ſake, of the ſeed of *David*, his type, for which cauſe he is called here, and *Act.* 13. 34. (*David* the true and everlaſting King of *Iſrael.*) This is the great gift of God to man, *John.* 4. 10. And here [I have given him to be *David*, or born of *David* to the people]

Secondly,

Secondly, he hath made a gift of Christ to be a *witness* to the people, both of the sure and saving mercies granted to the redeemed in the Covenant of Redemption, and also of the Fathers willingness, and purpose to apply them, and to make them fast in the Covenant of Reconciliation made with such as imbrace the offer; *I have given him* (saith the Lord here) *to be a witness to the people*: and truly he is a sufficient witness in this manner, in many respects. 1. Because he is one of the Persons of the blessed Trinity, and party contracter for us, in the Covenant of Redemption before the World was. 2. He is by Office as Mediator, the Messenger of the Covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Paradise, where he promised that the seed of the woman should bruise the head of the Serpent. 4. He set forth his own death and sufferings, and the great benefits that should come thereby to us, in the types and figures of sacrifices and ceremonies before his coming. 5. He gave more and more light about this Covenant, speaking by his Spirit, from age to age, in the holy prophets. 6. He came himself in the fulness of time, and did bear witness of all things belonging to this Covenant, and of Gods willing mind to take believers into it, partly by uniting our nature in one person with the Divine Nature, partly by Preaching the good tidings of the Covenant with his own mouth, partly by

paying the price of Redemption on the Croſs, and partly by dealing ſtill with the people from the beginning to this day, to draw in and to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Chriſt, *as a Leader to the people*, to bring us through all difficulties, all afflictions and temptations, unto life, by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant all the way on unto ſalvation. 1. By the direction of his word and Spirit. 2. By the example of his own life, in faith and obedience, even to the death of the Croſs. 3. By his powerful working, bearing his redeemed ones in his arms, and cauſing them to lean on him, while they go up through the wilderneſs.

Fourthly, God hath made a gift of Chriſt unto his people, as a Commander; which Office he faithfully exerciſeth, by giving to his Kirk and people, Laws and Ordinances, Paſtours and Governours, and all neceſſary Officers, by keeping Courts and Aſſemblies among them to ſee that his Laws be obeyed: Subduing by his Word, Spirit and Diſcipline, his peoples corruptions; and by his Wiſdom and power, guarding them againſt their enemies whatſoever.

Hence, he who hath cloſed bargain with God, may ſtrengthen his faith, by reaſoning after this manner.

Who-

Whosoever doth heartily receive the offer of free grace made here to sinners, thirsting for righteousness and salvation, unto him by everlasting Covenant belongeth Christ the true *David*, with all his sure and saving mercies.

But I (may the weak believer say) do heartily receive the offer of free grace, made here to sinners, thirsting for righteousness and salvation.

Therefore unto me, by an everlasting Covenant belongeth Christ Jesus, with all his sure and saving mercies.

The second warrant and special motive to imbrace Christ and believe in him is the earnest request that God maketh to us to be reconciled to him in Christ, holden forth, 2 *Cor.* 5. ver. 14. 19. 2. 21.

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of Reconciliation. ver. 20. *Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.* ver. 21. *For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.*

Wherein the Apostle teacheth us these two Doctrines.

1. That the elect World, or the Wo

redeemed ſouls, are by nature in the eſtate of enmity againſt God. This is preſuppoſed in the word *Reconciliation*; for reconciliation, or renewing of friendſhip, cannot be, except betwixt thoſe that have been at enmity.

2. That in all the time by-paſt, ſince the fall of *Adam*, Chriſt Jeſus, the eternal Son of God, as Mediator, and the Father in him, hath been about the making friendſhip (by his word and Spirit) betwixt himſelf and the *elect world*, God (ſaith he) *was in Chriſt reconciling the world to himſelf.*

3. That the way of reconciliation was in all ages one and the ſame in ſubſtance, *viz.* by forgiving the ſins of them who do acknowledge their ſins, and their enmity againſt God, and do ſeek reconciliation and remiſſion of ſins in Chriſt, for God (ſaith he) *was in Chriſt reconciling the world to himſelf*, by way of *not imputing their treſpaſſes unto them.*

4. That the end and ſcope of the Goſpel and whole word of God, is threefold.

1. It ſerveth to make people ſenſible of their ſins, and of their enmity againſt God, and of their danger if they ſhould ſtand out, and not fear Gods diſpleaſure.

2. The word of God ſerveth to make men acquainted with the courſe which God hath prepared for making friendſhip with him through Chriſt, *viz.* That if men ſhall acknowledge the enmity, and ſhall be content to enter into a Cove-

Covenant of friendſhip with God, through Chriſt, then God will be contented to be reconciled with them freely.

3. The word of God ſerveth to teach men how to carry themſelves towards God, as friends, after they are reconciled to him, *viz.* to be loath to ſin againſt him, and to ſtrive heartily to obey his Commandments, and therefore the *Word of God* here is called *the Word of Reconciliation*, becauſe it teacheth us, what need we have of reconciliation, and how to make it, and how to keep the reconciliation of friendſhip, being made with God through Chriſt.

5. That albeit the hearing, believing, and obeying of this word, doth belong to all thoſe to whom this Goſpel doth come, yet the Office of preaching of it, with authority, belongeth to none but to ſuch only as God doth call to this miniſtry, and ſendeth out with Commiſſion for this work. This the Apoſtle holdeth forth, *ver.* 18. in theſe words, *he hath committed to us the word of Reconciliation.*

6. That the Miniſters of the Goſpel ſhould behave themſelves as Chriſts Meſſengers, and ſhould cloſely follow their commiſſion ſet down in the word, *Matth.* 28. 19, 20. and when they do ſo, they ſhould be received by the people, as Ambaſſadours from God: for here the Apoſtle, in all their names, ſaith, *we are Embaſſadours for Chriſt,*

as

as though God did beseech you by us.

7. That Ministers in all earnestness of affections should deal with people, to acknowledge their sins, and their natural enmity against God more and more seriously: and to consent to the Covenant of Grace and Embassage of Christ more and more heartily; and to evidence more and more clearly their reconciliation by a holy carriage before God. This he holdeth forth, when he saith, *we pray you be reconciled to God.*

8. That in the Ministers affectionate dealing with the people, the people should consider, that they have to do with God and Christ, requesting them by the Ministers to be reconciled, now there cannot be a greater inducement to break a sinners hard heart, than Gods *making request* to him for friendship. For when it became us, who have done so many wrongs to God, to seek friendship of God, he preventeth, and (O wonder of wonders!) he *requesteth* us to be content to be reconciled with him: and therefore most fearful wrath must abide them, who do set light by this request; and do not yield when they hear Ministers with Commission, saying, *We are Embassadours for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.*

9. To make it appear, how it cometh to pass that the Covenant of Reconciliation should be so easily made up betwixt God and

a humble ſinner fleeing to Chriſt, the Apoſtle leads us unto the cauſe of it, holden forth in the Covenant of Redemption; the ſum whereof is this. *It is agreed betwixt God and the mediator Jeſus Chriſt the Son of God Surety for the redeemed, as parties contractors, that the ſins of the redeemed ſhould be imputed to innocent Chriſt, and he both condemned and put to death for them upon this very condition, that whoſoever heartily conſents unto the Covenant of Reconciliation offered through Chriſt, ſhall by the imputation of his obedience unto them, be juſtified and holden righteous before God, for God hath made Chriſt who knew no ſin, to be ſin for us* (ſaith the Apoſtle) *that we might be made the Righteouſneſs of God in him.*

Hence may a weak believer ſtrengthen his faith, by reaſoning from this ground after this manner.

He that upon the loving requeſt of God and Chriſt, made to him by the mouth of his Miniſters (having Commiſſion to that effect) *hath embraced the offer of perpetual reconciliation through Chriſt, and do purpoſe by Gods Grace, as a reconciled perſon to ſtrive againſt ſin, and to ſerve God to his power conſtantly, may be as ſure to have righteouſneſs, and eternal life given to him for the obedience of Chriſt imputed to him, as it is ſure that Chriſt was condemned and put to death for the ſins of the redeemed imputed to him.*

Put

But I (may the weake believer say) *upon the loving request of God and Christ made to me by the mouth of his Ministers, have imbraced the offer of perpetual reconciliation through Christ, and do purpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to my power constantly.*

Therefore *I may be as sure to have righteousness and eternal life given to me for the obedience of Christ imputed to me, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.*

The third warrant and special motive to believe in Christ, is the strait and awful *command* of God, charging all the hearers of the Gospel to approach to Christ, in the order set down by him, and to believe in him: holden forth, 1 *Joh.* 3. 23.

THis is his Commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Wherein the Apostle giveth us to understand these five Doctrines.

1. That if any man shall not be taken with the sweet invitation of God, nor with the humble and loving request of God made to him to be reconciled, he shall find he hath

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to do with the Soveraign Authority of the higheſt Majeſty; *for this is his commandment, that we believe in him*, ſaith he.

2. That if any man look upon this Command as he hath looked heretofore upon the neglected Commandments of the Law; he muſt conſider that this is a command of the Goſpel, poſterior to the Law, given for making uſe of the remedy of all ſins; which if it be diſobeyed, there is no other Command to follow but this: *Go, ye curſed, into everlaſting fire of Hell*: for *this is his commandment*: the obedience of which is moſt pleaſant in his ſight, ver. 22. *And without which* it is impoſſible to pleaſe him, *Heb.* 11.6.

3. That every one who heareth the Goſpel, muſt make conſcience of the duty of lively faith in Chriſt, the *weak believer* muſt not think it preſumption to do what is commanded: the *perſon inclined to deſpiration* muſt take up himſelf, and think upon obedience unto this ſweet and ſaving command: the *ſtrong believer* muſt dip yet more in the ſenſe of his need he hath of Jeſus Chriſt, and more and more grow in the obedience of this command, yea, the moſt impenitent, *prophane and wicked perſon*, muſt not thruſt out himſelf, or be thruſt out by others, from orderly aiming at this duty, how deſperate ſoever his condition ſeem to be; for he that *commands all men to believe in Chriſt*, doth thereby command all men to believe that they are damned and loſt

with

without Christ: he thereby commands all men to acknowledge their sins, and their need of Christ, and in effect commands all men to repent, that they may believe in him. And whosoever do refuse to repent of their by-gone sins are guilty of disobedience to this Command given to all hearers, but especially to those that are within the visible Church, for *this is his commandment, that we should believe in the name of his Son Jesus Christ*, saith he.

4. That he who obeyeth this Commandment, hath built his salvation on a solid ground. For first, he hath found the promised Messiah, compleatly furnished with all perfections unto the perfect execution of the Offices of Prophet, Priest, and King; for he is that Christ in whom the man doth believe. 2. He hath embraced a Saviour who is able to save to the uttermost; yea, and who doth effectually save every one that cometh to God through him: for he is Jesus the true Saviour of his people from their sins. 3. He that obeyeth this command, hath built his salvation on the Rock, that is, on the Son of God, to whom it is no robbery to be called equal to the Father, and who is worthy to be the object of saving Faith and of Spiritual Worship, for *this is his command* (saith he) *that we believe in the Name of his Son Jesus Christ.*

5. That he who hath believed on Jesus Christ (though he be freed from the curse of the Law) is not freed from the Command

and

and obedience of the Law, but tyed thereunto by a new obligation, and a new command from Christ: Which new command from Christ importeth help to obey the command, unto which command from Christ, the Father addeth his authority and command also; *for this is his commandment* (saith John) *that we believe on the Name of his Son Jesus Christ, and love one another, as he hath Commanded us.* The first part of which command enjoyning belief in him, necessarily implyeth love to God, and so obedience to the first table, for believing in God, and loving God are inseparable. And the second part of the command injoyneth love to our neighbour, (especially to the houshold of faith) and so obedience unto the second Table of the Law.

Hence may a weak believer strengthen himself by reasoning from this ground after this manner.

Whosoever in the sense of his own sinfulness and fear of Gods wrath, at the command of God, is fled to Jesus Christ the only remedy of sin and misery and hath ingaged his heart to the obedience of the Law of Love, his Faith is not presumptuous or dead, but true and saving Faith.

But I (may the weak believer say) *in the sense of my own sinfulness and fear of Gods wrath am fled to Jesus Christ the only remedy of sin and misery, and have ingaged my heart to the obedience of the Law of Love.*

There-

Therefore my faith is not a presumtuous and dead faith, but true and saving faith.

The fourth warrant and special motive to believe in Christ is *much assurance of life* given, in case men shall obey the command of believing, and a *fearful certification*, of destruction, in case they obey not: holden forth, *Joh.* 3. 35.

THe Father loveth the Son, and hath given all things into his hand. ver. 36. *He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.*

Wherein are holden forth to us these five following Doctrines,

1. That the Father is well satisfied with the undertakings of the Son, entered Redeemer and Surety to pay the ransom of believers, and to perfect them in holiness and salvation. *The Father loveth the Son*, saith he, *viz.* As he standeth Mediator in our name, undertaking to perfect our Redemption in all points. The Father loveth him, that is, doth heartily accept his offer to do the work, and is well pleased with him: his soul delighteth in him and resteth upon him, and maketh him in this his Office, the *receptacle of love and grace and good will*, to be conveyed by him to believers in him.

2. That

2. That for fulfilling of the Covenant of Redemption, the Father hath given to the Son, (as he standeth in the capacity of the Mediator) or as he is God incarnate, (the word made flesh) all authority in Heaven and Earth, all furniture of the riches of grace, and of spirit and life with all power, and ability, which the Union of the Divine Nature with the Humane; or which the fulness of the Godhead, dwelling substantially in his Humane Nature, or which the indivisible all-sufficiency and omnipotency of the inseparable, every where present *Trinity* doth import; or the work of Redemption can require; *the Father* (saith he) *hath given all things into the Sons hand*, to wit, for accomplishing his work.

3. Great assurance of life is holden forth to all, who shall heartily receive Christ and the offer of the Covenant of grace and reconciliation through him, *he that believeth on the Son* (saith he) *hath everlasting life*, for it is made fast unto him, 1. In Gods purpose, and irrevocable decree, as the believer is a man elected to life. 2. By effectual calling of him unto life by God, who as he is faithful, so will he do it. 3. By promise and everlasting Covenant, sworn by God to give the believer strong consolation in life and death upon immutable grounds. 4. By a pawn and infestment under the great Seal of the Sacrament of the Lords Supper, so oft as the believer shall come to receive the symbols and pledges of life,

life. 5. In Christ the fountain and hea
life, who is entred in a possession, as attur
for believers, in whom our life is so laid
that it cannot be taken away. 6. By be
possession of spiritual life and regeneration,
a Kingdom consisting in righteousnes, pea
and joy in the Holy Ghost, erected within
believer, as arles of the full possession of ev
lasting life.

4. A fearful certification is given; if a n
receive not the Doctrine concerning righ
ousnes and eternal life to be had by Je
Christ: he that believes not the Son, shall
see life, that is, not so much as understand w
it meaneth.

5. He further certifieth, that if a man
ceive not the Doctrine of the Son of God,
shall be burdened twice with the wrath of C
once as a born rebel by nature, he shall bear
curse of the Law, or the Covenant of Wor
and next, he shall endure a greater condem
tion, in respect that light being come into t
world, and offered to him, he hath rejected
and loveth darknes rather than light, and t
double wrath shall be fastned and fixed i
moveably upon him, so long as he remain
in the condition of misbelief, *the wrath*
God abideth on him, saith he.

Hence may the weak believer strength
his faith by reasoning from this ground af
this manner.

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